CONFESSION OF FAITH,

AND

COVENANT,

ADOPTED BY THE

Calvinistic Congregational Church

IN

SANDWICH,

JUNE 29, 1820.

ALSO A

BRIEF HISTORY OF THE CHURCH.

REVISED AND REPRINTED FOR THE MEMBERS.

BOSTON:
C. C. P. MOODY, PRINTER, 52 WASHINGTON STREET.
1855.

CONFESSION OF FAITH,

AND

COVENANT,

ADOPTED BY THE

Calvinistic Congregational Church

IN

SANDWICH,

JUNE 29, 1820.

ALSO A

BRIEF HISTORY OF THE CHURCH.

REVISED AND REPRINTED FOR THE MEMBERS.

BOSTON:
C. C. P. MOODY, PRINTER, 52 WASHINGTON STREET.
1855.

BRIEF HISTORY

OF THE

CALVINISTIC CONGREGATIONAL CHURCH,

ACCORDING TO THE ANNALS OF THE BARNSTABLE CONFERENCE OF CHURCHES, AND OTHER RECORDS.

THE settlement of the town commenced as early as 1637, by a number of families from Saugus, or Lynn. They were accompanied by Rev. WILLIAM LEVERIDGE, "a man of great piety and meekness." The Church was organized in 1638.* In 1649, the number of *male* members in the Church was eleven. In 1650, there was an addition, of two male members, (the number of females not ascertained.) About this time, an unhappy division arose among them, occasioned by some remarks of their pastor in his preaching, in which some of his people understood him to declare what was at variance with *their* principles, and with his own, previously avowed.

---

* This date is according to Mr. Pratt's history, but on the present Church records, the event is *supposed* to have occurred between the years 1640 and 1650. The date of Mr. Pratt I have preferred, as being corroborated by several incidents.

As soon, however, as notified of the fact, he immediately declared, publicly, that if he uttered such words as were reported and supposed, it was "a mistake of his tongue and not of his mind," as he entertained no such sentiments as they implied. Such, however, was the jealousy awakened in the Church, toward him, that he found it impossible to reconcile them, and at length took his dismission.

For some time after the Church was destitute of a pastor; and the ways of Zion mourned. Several of the members imbibed the principles of the Quakers, and in 1652, left the Church. The Church were left with but seven male members, and unable to obtain the settlement of a minister till 1675, a period of about twenty-five years; during which time they had preaching but occasionally.

Rev. JOHN SMITH was ordained in 1675, and continued as their pastor till 1689.*

November 28th, 1694, Rev. ROWLAND COTTON, of Plymouth, was ordained as their Pastor, — the ordination service being performed by John Cotton, Ichabod Wiswall and Jonathan Russell. The Church then numbered ten male and twelve female members. Mr. Cotton continued his pastoral connexion and labors till his death, March 18, 1722, at the age of fifty-four, a period of about *twenty-eight years.*† During his ministry one hundred and nine members were received to the Church.

Rev. BENJAMIN FESSENDEN, of Cambridge, was ordained September 12, 1722, and continued in the pastoral relation till his death, August 7, 1746, at the age of forty-four. On his

---

* According to Mr. Pratt's history, he was ordained in 1650, and the time of his dismission and death are not known — but the dates above retained are corroborated by several incidents as correct.

† In the present Church minutes, which were written since 1818, there is a discrepancy, and a mistake of twenty years. The dates are here preserved, which furnish a harmonious record.

tomb-stone, in addition to other incidents commonly noticed, is engraven the following: "Concerning whom it may with ruth be said, that he was *an instance of early piety*; and in his youth, made swift advances in valuable knowledge. That having used his best endeavors to prepare himself for the service of the sanctuary, he was introduced into it with general approbation, and employed in it to the good of others, and his own comfort. After a long exercise of fortitude, meekness and patience, under weakness, and various bodily infirmities, he gave up the ghost with tranquility, and rests from his troubles and labors." During his ministry of nearly twenty-four years, there were received to the Church one hundred and fifty-nine members.

Rev. ABRAHAM WILLIAMS, of Marlborough, was ordained June 14, 1749, and continued his pastoral relation till his death, August 8, 1784, in his fifty-eighth year. During the thirty-five years of his pastoral labor, there were received to the Church two hundred and fifteen members.

Rev. JONATHAN BURR, of Bridgewater, was ordained April 18, 1787. About the year 1811, Mr. Burr changed his views of the doctrines of the Gospel, and also of experimental religion.

His earnest preaching of the evangelical Doctrines gave great offence to a portion of the Church and Society; and on Sabbath morning, July 28th, 1811, he was met at the pulpit steps by his opponents, and forbidden to enter the sacred desk. After an ineffectual attempt to speak, he withdrew, with *a large portion of the people, and a great majority of the Church*, and opened a meeting in a hall near by. Several ecclesiastical councils were called to settle these difficulties, but without giving satisfaction to either party. BOTH CLAIMED TO BE THE FIRST CHURCH. By a decision of the Supreme Court, the party holding the meeting-house was decreed to be the First Church, and to hold the funds of that body.

The "Exile Church" erected a new sanctuary, in 1813, and Mr. Burr continued as their pastor till 1817, when he was dismissed at his own request. After the change in Mr. Burr's views of the doctrines of grace, and experimental religion, he was a very faithful and successful preacher of the Gospel — his labors were greatly blessed and attended by powerful revivals of religion. He died August 2, 1842, aged eighty-five years. During his ministry there were added to the Church three hundred and thirty-four members.

Rev. DAVID L. HUNN, of Long Meadow, was ordained February 28, 1818, and dismissed in 1830. In connection with his ministry, the Church was visited with seasons of revival, and more than one hundred were added to its numbers, of whom sixty were added in 1819. From the records of the Church, as well as other sources, it appears that Mr HUNN was a strict disciplinarian, and conscientious and faithful in the discharge of the duties of his sacred office.

Rev. ASAHEL COBB, of Abington, was ordained March 13, 1831, and was dismissed in 1842. An interesting work of grace was enjoyed by the Church in the early part of his ministry, among the people, as the fruit of which, about fifty united with the Church in 1832. Twenty-six others united with the Church at different periods afterwards, in connexion with his ministry.

Rev. GILES PEASE, of Somers, Conn., commenced his labors with the Church in March, 1842, and closed them in the spring of 1847.

In the spring and summer of 1842, in connexion with his ministry the Church was favored with a "season of refreshing from the presence of the Lord;" as the results of which, twenty-three were added to the communion at that time. Seven united with the Church at different periods afterwards.

At the time of his leaving there was a secession of a minority of the members of the Church, who organized them-

selves into the "Puritan Church," now under the care of Mr. PEASE.

Rev. ELIAS WELLS, of Edgecomb, Maine, was installed pastor, July 28, 1847. A new house of worship was erected on the site of the old one, in 1848, by an unusual effort of self denial and perseverance. In the spring of 1849 a season of refreshing was enjoyed, as the result of which thirty united with the church. August 29, 1853, he left his charge for a temporary absence to recruit his impaired health.

He reached Charlestown, Mass., where he died in the serene enjoyment of his Master's presence, Sept. 9th, 1853. He was an earnest and faithful minister of Jesus, and his bereaved people have left on the monumental marble, an expression of their appreciation of his worth and fidelity.

Rev. P. C. HEADLEY, of New Bedford, was chosen to succeed the deceased pastor, April, 1854. During the summer and autumn following the Holy Spirit attended the means of grace, and continues to revive the graces of His people, and awaken the impenitent.

At this date, March, 1855, twenty-three have united with the Church upon profession of their faith, and others cherish the hope of pardon; most of whom are children of the covenant. Breaches in Zion of long standing have been entirely healed, and christian harmony restored.

The Head of the Church has thus been with his people through manifold and fiery trials; and often has he graciously sent down upon his heritage, consecrated by the prayers of the Pilgrim Fathers, the rain of salvation. With such memorials to warn of the danger of departing from the living God, and to encourage faith, this favored Zion is called by her King to pour the steady light of evangelical truth along these shores, and on the paths of the sea.

ARTICLES OF FAITH.

I. We believe that there is but one God, (*a*) the Creator, (*b*) Preserver, (*c*) and Governor (*d*) of the universe; that he is a being of infinite wisdom, (*e*) power, (*f*) justice, (*g*) goodness, (*h*) and truth (*i*); the self-existent, (*j*) independent (*k*) and unchangeable (*l*) fountain of all good (*m*).

(*a*) Deut. 6. 4. Isaiah 42. 8. 1. John 5. 7. (*b*) Heb. 3. 4. John 1. 3. (*c*) Neh. 9. 6. Heb. 1. 3. (*d*) Prov. 16. 33. Isa. 9. 6. Phil. 2. 13. Eph. 1. 11. (*e*) Rom. 16. 27. Col. 2. 3. (*f*) Rev. 4. 8. (*g*) Deut. 32. 4. (*hi*) Ex. 34. 6. (*j*) Ex. 3. 14. (*k*) Ps. 90. 2. (*l*) Mal. 3. 6. (*m*) John 3. 27. Jas. 1. 17.

II. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God (*a*); that they contain a complete and harmonious system of divine truth, (*b*) and are our only perfect rule of faith and practice (*c*).

(*a*) 2. Tim. 3. 16. 2. Pet. 1. 21. Heb. 1. 1. 1. Pet. 1. 11. (*b*) 2. Tim. 3. 15. 16. John 5. 39. Deut. 6. 6—9. John 17. 17. 2. Sam. 7. 28. Num. 23. 19. Tit. 1. 2. (*c*) Isa. 8. 20. Acts 17. 11. Ps. 19. 7, 8, and 119. 130. Jer. 8. 9. Matt. 22. 29. Mark 7. 7, 8. Rom. 1. 22. Gal. 1. 8, 9. Rev. 22. 18, 19.

III. We believe that there is a Trinity in the Godhead (*a*), Father (*b*), Son (*c*), and Holy Ghost (*d*); that *these* are in *essence, one,* and in all divine attributes, equal.

(*a*) 1. John 5. 7. Matt. 28. 19. 2. Cor. 13 14. Gen. 1. 26, and 3. 22, and 11. 7. Isa. 6. 3. Rev. 4. 8. (*b*) Mat. 7. 21, and 10. 32, 33, and 11. 27, and 15. 13, and 16. 17, and 18. 10, 19, 35, and 20. 23, and 25. 34. John 5. 17, and 8. 19, 54. (*c*) Mat. 8. 29, and 14. 33, and 26. 63, and 27. 43, 54. John 1. 34, and 3. 18, and 5. 17—23, and 10. 15—18, 29, 30, 36—38. Isa. 7. 14. Mat. 1. 23. Isa. 9. 6. John 1. 1—3. Heb. 1. 3, 8. 1. John 5. 20. 1. Tim. 3. 16. John 20. 28. Phil. 2. 5, 6, 10, 11. Heb. 13. 8. Rev. 1. 8, and 2. 8. Eph. 4. 10. Mat. 18. 20. and 28. 20. John 3, 13. Rev. 2. 23. John 2, 24, 25, and 21. 17. Heb. 1. 6. Mat. 8. 2, and 9. 18, and 14. 33, and 15. 25, and 28. 9. John 9. 38. Luke 24. 52. Acts 7. 59. (*d*) Job 26. 13, and 33 4. John 14. 16, 17. Acts 5. 3, 4. Rom. 8. 26, 27. 2. Cor. 3. 17. Gal. 5. 22, 23.

IV. We believe, that God has made all things for himself (*a*); that known unto him are all his works from the beginning (*b*); and that he governs all things according to the council of his own will (*c*).

(*a*) Prov. 16. 4. Isa. 43. 6, 7, and 44. 6. Rom. 11. 36. Col. 1. 16. Rev. 1. 8, 11, 17, and 4. 11, and 21. 6, and 22. 13. (*b*) Acts 15. 18. Job 21. 22, and 31. 4, and 36. 4, and 37, 16. 2. Chron. 16 9. Ps. 139. 4, and 147, 5. Prov. 5. 21, and 15. 3. Jer. 17. 10. John 2. 24, 25, and 6. 64. Col. 2. 3. (*c*) Eph. 1. 11. Numb. 23. 19. Dan. 4. 35. Ps. 33. 11. Phil. 2. 13. Matt. 18. 7. Luke 22. 22. Acts 2. 23, and 4. 27, 28. Rev. 17. 17. Isa. 14. 24, 27. Gen. 45. 5, 7, and 50. 20. Job. 7. 1, and 14. 5. Acts 17. 26.

V. We believe that the administration of the divine government is perfectly holy, just and good.

Gen. 18. 25. Deut. 32. 4. Job. 8. 3. Ps. 89. 14, and 145. 17.—Rev. 19. 2.

VI. We believe that our first parents were created in the

image of God, perfectly holy (*a*); and that they fell from their happy state by transgressing the divine command (*b*).

(*a*) Gen. 1. 26, 27, 31. Eccl. 7. 29. Col. 3. 10. (*b*) Gen. 2. 17, and 3. 3, 6.

VII. We believe that, in *consequence* of the first apostacy, the heart of man in his natural state, is enmity against God; not subject to his law, neither indeed can be.

Rom. 5. 12, 15—18. 1. Cor. 15. 21, 22. Gen. 6. 5, 11—13, and 8. 21. Job. 14. 4, and 15. 16, and 25. 5, 6. Ps. 14. 1—3, and 73. 9, and 51. 5, and 53. 3, and 58, 3. Prov. 1. 22, and 27. 22. Isa. 1. 5, 6, and 53. 6, and 59. 7, 8. Jer. 2. 13, and 3. 5, and 5. 8, and 16. 12, and 17. 9, and 18. 12. Ezek. 37. 1—6. Mat. 3. 7, and 8. 22, and 12. 34. Mark 7, 21, 22. John 3. 6. Rom. 8. 5—8. Gal. 5. 19—21. John 3. 19. Rom. 1. 29—32, and 3. 9—19, and 7. 18. 2. Cor. 5. 14. Eph. 2. 1—3. Col. 2. 13. Tit. 1. 16, and 3. 3. 1. Pet. 4. 3. Ps. 110. 1, 2.

VIII. We believe, that the Son of God has by his obedience, sufferings and death, made infinite atonement for sin (*a*); and that all, who are saved, will be wholly indebted to the sovereign grace of God through his atonement (*b*).

(*a*) Mat. 26. 28. Rom. 8. 32. 1. Cor. 6. 20, and 7. 23. 1. Pet. 1. 18, 19. 2. Cor. 5. 14, 15, and 8. 9. Gal. 3. 13, and 4. 4. 5. Eph. 1. 7. 1. Tim. 1. 15, and 2. 6. Acts 20. 28. Rom. 3. 24, and 5. 6. 8. 1. Cor. 2. 2. and 3. 11, and 5. 7. and 15. 3. Phil. 2. 8. (*b*) Eph. 2. 5. 8. Tit. 2. 11. Heb. 2. 9. Rom. 5. 20, 21, and 11. 6. 1. Pet. 5. 12. 2. Cor. 1. 12. Zec. 4. 7. John 1. 16. Rom. 8. 28—39. Gal. 1. 15. 2. Thes. 2. 16. 2. Tim. 1. 9. Tit. 3. 7. 1. Pet. 5. 10.

IX. We believe, that such provision is made in the gospel, that whosoever *will*, may take of the water of life freely (*a*);

yet that sinners will *not* come to Christ (*b*), except they are made willing by the *special, regenerating* influences of the Spirit of God (*c*).

(*a*) Rev. 22. 17. Luke 14. 17. Isa. 45. 22, and 55. 1 3, 6, 7. Matt. 11. 28, 29, and 22. 4. John 4. 10, 14, and 6. 35, and 7. 37. Rev. 21. 6. 2. Cor. 5. 14. Heb. 2. 3, 9. (*b*) John 3. 19, and 5. 40, and 6. 44, 65. Gen. 37. 4. Matt. 22. 3, 5, 6. Luke 14. 18—20, and 19. 14. Jer. 3. 7. Ezek. 33. 11. Prov. 1. 23—32. (*c*) Ps. 110. 3. John 1. 13, and 3. 3, 5, 6. 1. John 4. 7. Tit. 3. 5. James 1. 18. Rom. 8. 30. 2. Cor. 5. 17. Gal. 6. 15. Eph. 1. 19, and 2. 1. Col. 2. 12, 13. 1. Pet. 1. 23. 1. John 3. 9, and 5. 4, 18. 1. Cor. 1. 26, and 6. 11. 2. Tim. 1. 9. 2. Pet. 1. 10. Ezek. 11. 19.

X. We believe that all who obtain salvation through Christ, were "chosen in Him before the foundation of the world" (*b*), and that all who truly believe in Him are justified on account of his righteousness, and will be kept by the mighty power of God through faith unto salvation (*c*).

(*b*) Acts 13. 48. Rom. 8. 28—30, 33, and 9. 11, and 11. 5, 7, 28. Eph. 1. 4, 5, 11. Matt. 20. 23, and 24. 22, 24, 31, and 25. 34. Mark 10. 40, and 13, 20, 22, 27. Luke 18. 7. Col. 3. 12. 1. Thes. 1. 4. 2. Thes. 2. 13. 2. Tim. 1. 9. Tit. 1. 1. 1. Pet. 1. 2. 2. Pet. 1. 10. Rev. 13. 8. (*c*) Rom. 8. 1. John 4. 14, and 6. 37, and 10 26—29. 1. Pet. 1. 5. Prov. 4. 18, and 10. 25. 1. Thes. 5. 9, 10, 24. 2. Thes. 3. 3. Phil. 1. 6. 1. Cor. 1. 8, 9, and 10. 13. Job. 17. 9. Ps. 125. 2. Matt. 7. 24, 25. John 6. 27, 35, 39, 40, 54—58. Col. 3. 3. Heb. 10. 39.

XI. We believe, that the Lord Jesus has a Church in the world, composed of those who profess to be his friends and followers (*a*); and that *such* and such *only* as enter into explicit covenant with each other, to comply with all his holy commands, have a right to the ordinances of his house, and to baptism for their infant offspring (*b*).

(*a*) Mat. 16. 18, and 18. 17. Acts 2. 47. 2. Cor. 6. 14—18. 1. Cor. 1. 2. 2. Cor. 1. 1. 1. Thes. 1. 1—3. 2. Thes. 1. 1—3. Ps. 50. 16. (*b*) Gen. 17. 10. Rom. 4. 11, and 11. 17—24. Acts 15. 1, 24—29. Gal. 5. 1, 2, and 3. 27—29. 1. Pet. 3. 21. Mat. 28. 19. Luke 18. 15, 16. Acts 2. 39, and 16. 15, 33. 1. Cor. 1. 16. Heb. 9. 10.

XII. We believe, that there will be a general resurrection of the bodies, both of the *just* and of the *unjust*.

Job 19. 26. Isa. 26. 19. Hosea 13. 14. Matt. 22. 29—33. John 11. 23—25. Mat. 16. 21, and 27. 52, 53. 1. Cor. 15. 20—22. John 5. 28, 29. Acts 4. 2. Rev. 20. 12.

XIII. We believe, that there will be a day of judgment, when all must stand before the Son of Man, and receive a sentence of just and final retribution, according to the deeds done in the body (*a*); that the *wicked* will then go away into everlasting punishment (*b*); and the righteous into life eternal (*c*).

(*a*) Gen. 18. 25. 1. Sam. 2. 10. Ps. 1. 5, and 9. 7. 8, and 50. 6, and 75 7, and 96. 13. Eccl. 11. 9, and 12. 14. Acts 17. 31, and 24. 25. Matt. 12. 36, and 13. 49, and 16. 27, and 24. 30, 31, and 25. 31—46. Luke 12. 2. John 5. 22, 27. Acts 10. 42. Rom. 2. 5—11, and 14. 10, 12. 1. Cor. 4. 5. 2. Cor. 5. 10. 2. Tim. 4. 1. Heb. 10. 27. 2. Pet. 3. 7. Jude 6. 14, 15. Rev. 20. 12, 13, and 22. 12. (*b*) Mat. 25. 46. Job 31. 3. Ps. 11. 6, and 37. 20, and 145. 20. Prov. 10. 24, 29, and 11. 21. Isa. 3. 11, and 50. 11, and 66. 24. Mat. 3. 7, 10, 12. Luke 3. 7. 9, 17. John 17. 12. Luke 13. 23—28. Mat. 13. 24—30, 40—42, 47—50, and 22. 10—14, and 25. 11, 12, 30—46. John 8. 21—24. Mat. 12. 31, 32. Mark 3. 29. Luke 12. 10. Mat. 10. 28, 33, and 16. 25, 26, and 23. 33. Mark 8. 38, and 9. 43—48, and 16. 16. Luke 13. 3, and 19. 27. Acts 1. 25. 1. Pet. 4 18. 2 Pet. 2. 1, 3, 4, 9, 12, 17, and 3. 7. Rom. 2. 5—9. 2. Cor. 2. 15, 16, and 5. 10, 11. Phil. 3. 18, 19. 2. Thes. 1. 6—10. Heb. 2. 3, and 10. 26—31, and 12.

25. James 1. 15. 1. John 5. 16, 17. Rev. 1. 7, and 14. 10, 11, and 20. 10, 14, and 21. 8, and 22. 11, 12, 19. (*c*) Ps. 16. 11, and 73. 24. Prov. 4. 18. Dan. 12. 2, 3. Mat. 5. 12, and 13. 43, and 19. 29. Luke 18. 29, 30. John 3 14—16, and 4. 14, 36, and 5. 28, 29, and 6. 27, 54 and 10. 28, and 12. 25, 26, and 17. 2, 24. Rom. 6. 23, and 8. 30. 1. Cor. 2. 9, and 13. 12, and 15. 41, 42. 2. Cor. 5. 1, 8. Phil. 1. 21, 23. 2. Tim. 4, 8. 1. Pet. 1. 4, and 5. 4. Rev. 2. 10, 17, 26—28, and 3. 5, 12, 21, and 7. 9—17, and 21. 4.

FORM OF ADMISSION.

You present yourselves in this public manner, before God, to dedicate yourselves to Him, and to join yourselves to His visible people. The transaction is solemn, and will be attended with eternal consequences. Your vows will be recorded in Heaven, and will be reviewed with joy or sorrow on your trial at the last day.

Yet be not dismayed, In the name of Christ you may come boldly to the throne of grace, and if your desires to be His, are sincere, you may venture to make covenant with the unchangable God, and trust in Him for strength to perform the vows you now voluntarily take in the sight of angels and men.

COVENANT,

ASSENTED TO BY THOSE RECEIVED TO CHURCH FELLOWSHIP.

You do now, in the presence of the heart-searching God, and before angels and men, choose the Lord Jehovah to be your God; the Lord Jesus Christ to be your Redeemer and Instructor; and the Holy Ghost to be your Sanctifier and Comforter. And you do now give up yourselves to God in an everlasting Covenant, repenting of all your sins, promising by the help of divine grace, to yield an universal obedi-

ence to all the divine commands. You promise, moreover, to submit yourselves to the regular administration of Christian discipline in this Church; to attended, uniformly, to the worship and ordinances of divine appointment *here*; and to walk in communion and fellowship with this Church so long as God shall continue you in this place.

Thus you solemnly covenant and promise.

[*If a part only, or none of the Candidates are to be baptized, the Minister will say:* —]

(In regard to some of you,) We recognize gratefully in this your consecration, the fruit of that dedication of you to God, which was made in your early years. The seal of Jehovah's covenant with his people, was once placed upon you, and as you have now ratified that act, the outward sign of it, need not be repeated.

[*If any are to be baptized:* —]

You who have not been baptized, will now receive the sign of consecration to God in baptism.

We, then, the members of this Church, do cordially receive you to our Christian fellowship and communion — regarding you as members of the same body with ourselves — promising to watch over you as becometh saints — and praying the God of all grace to *keep* both you and us steadfast in his holy Covenant, and to work in us all the good pleasure of his goodness, through Jesus Christ the Redeemer. — AMEN.

RULES OF PRACTICE,

TO BE OBSERVED IN THE DISCIPLINE OF THE CHURCH.

1. A CHURCH consists of a number of visible saints, united together for the enjoyment of gospel privileges, and for the maintainance of Christian discipline.

2. The members of a Church are bound, in covenant, to watch over each other in love; to warn, to reprove, and to rebuke, when occasion requires, and to discipline such as trespass.

3. Heresy and unchristian conduct are to be considered trespasses against the Church.

4. A Church has a right to determine what is heresy and unchristian conduct.

5. No complaint ought to be brought before the Church, against any member, unless there is *ground* of complaint, and evidence of one offence; nor in *that* case, till the previous steps pointed out in the 18th of Matthew, have been taken.

6. No complaint against a member ought to be received, unless brought by *two* or *three* who testify that private methods to reclaim him, have been taken without effect, and that he ought to be called to an account by the Church.

7. The Church ought to excommunicate every member who persists in heresy or unchristian conduct, after dealing with him according to the Scriptures.

8. No excommunicated person can be restored, but upon a

public confession of his offence, a profession of repentance, and a visible reformation of his conduct.

9. Meetings for considering offences, removing censures, or restoring penitents, ought to be previously notified, and the object specifically mentioned.

10. All complaints brought before the Church, ought to be in writing, and the person complained of, seasonably favored with a copy.